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**GENERAL THEOLOGY —
THE SCIENCE ABOUT
GOD**

Translated from Russian
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This book was written by a Russian scientist, an author of about 30 books on spiritual subjects. In the past he was working in the ecology, medicine and physiology fields (including studying of behavior formation, physiology and regulation of the reproductive system, as well as neurophysiology). He developed and taught a brand new system of psychic self-regulation [2]. For the past decades he has been a monk of God, a philosopher and a religious practitioner, who chose God to be his Teacher about 30 years ago and who walked under His guidance the Path of the personal spiritual perfection up to the direct cognition of God in His different aspects and manifestations. Now he is one of the founders of the branch of science called methodology of spiritual perfection.

The book was written as a result of a direct instruction from God. It is addressed to all people interested in philosophy, religion, fundamental psychology, sociology and spiritual self-perfection.

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1. General Statements

1:1. Throughout the history of humankind on the planet Earth people capable of philosophical thinking have been undoubtedly raising questions about the meaning of their lives, about a possibility of living in a disembodied state and about the existence of God.

Such thinkers have been inventing more or less adequate philosophical concepts, organizing philosophical and esoteric groups, Schools and even religious movements.

1:2. God — on His side — has been repeatedly giving them His Teaching through His Messengers (Messiahs, Avatars) and prophets. Each time the information was presented in the form that was adequate for concrete group of people — according to the level of their philosophic and religious awareness and the conditions of life in that particular historical period (whether it was period of war or peace, first stages of a religion's formation or existence of established religious tradition in the particular region).

1:3. But at each of those epicenters of religious knowledge, established by God people inevitably distorted His Teaching. For example:

— all religious duties of people got reduced to sole participation in “saving” rituals; bodily movements and standard prayers gradually became the main religious occupation of believers, substituting for real efforts on the path of personal spiritual evolution;

— so-called religious “fundamentalism” appeared, where the religious life was considered not as accumulating knowledge about God and the meaning of our life, not as mastering of methods of spiritual self-development and helping others in doing it, but was reduced to crude, violent forcing people to keep certain “rules of behavior” that have no religious value;

— false concepts of “national religions” and of “national Gods” formed, whereas in reality God is One — not only for all people of the Earth, but for the whole Universe;

— such degeneration very often resulted in hatred to “heretics” and “infidels” becoming the main essence of the religious ideology, which led to terror and aggressive wars.¹

1:4 For all rational people of our planet it should be clear that there is a necessity of studying, accepting and instilling in the mentality of people of all countries a religious concept based on the modern scientific knowledge and on recapitulation of the religious experience accumulated

¹ How religious movements get degraded is described in the book [4].

Also it is important to mention that a succession of traditions of a given religious teaching does not imply that this teaching is a true one. In fact, one observes a contrary situation — original Teachings get distorted and perverted even during the life of their Founders, and even more after They pass away.

throughout the history of humankind, as well as on what God is teaching us now.

2. How the Word “God” Is to Be Understood

2:1. First of all it is necessary to accept the fact that the Universe is multidimensional — in reality (and not only mathematically). Its dimensions (planes, eons, lokas²) can be cognized by the advanced human consciousness. Such level of consciousness can be attained by proper spiritual training. One of the components of this training should be a multi-stage practice of meditation.

2:2. There are dimensions of hell and paradise and also those that serve as “depositories of construction material” for forming of solid matter and souls. There is also a dimension that represents the Abode of the Creator. Some dimensions are filled with anti-energies. The interaction of the latter with objects of material plane represents the mechanism of dematerialization and other so-called “miracles”.

2:3. Historically it so happened that the word “God” has several meanings and people often get confused by them.

2:4. The principal meaning of this word is the Creator, the Primordial Universal Consciousness, dwelling in the primary spatial dimension. This Consciousness represents the subtlest state of Universal energy — on the “subtlety-coarseness” scale. The inhabitants of hell are on the opposite end of this scale: they live in the coarsest states of consciousness — from their emotional status standpoint.

2:5. The second meaning of the word “God” includes the Creator along with His entire multidimensional Creation, which is brought into existence by Him, is based on Him as on a foundation and is incapable to exist without or being separated from Him. In this sense God is Absolutely All (the Absolute) — i.e. Everything, except for hell and its inhabitants. (By definition of Jesus Christ, hell is “the outer darkness” — outer in relation to God-Absolute).

2:6. The concept of “God” includes also Manifestations of the Creator in the Creation that people call the Holy Spirit (Brahman). The Holy Spirit most often manifests Himself in the form of Divine Teachers that come out from the Abode of the Creator. (They can, in particular, condense the energy of Their Consciousness to the level, perceivable or even quite visible by embodied people).

2:7. A Manifestation of a Divine Teacher on the material plane through accepting a human body (incarnation) is called Messiah, or Christ, or Avatar.

He, as well as the Holy Spirit, is the Essential Part of the Creator (Primordial Consciousness).

² More details in [3-8].

2:8. The statement “God is One” is true. The Divine Teachers are merged elements of One Primordial Consciousness in the Abode of the Creator. The criterion, by which Divine Teachers can be distinguished from other spiritual beings, is that Their Abode is the primary spatial dimension — the Abode of the Creator. Each of Them, while remaining one with the Creator, comes out from the Abode into the realm of Creation only by part of Himself.

2:9. Numerous individual manifestations of the Divine Energy in the world of Creation (objects, bodies (including ours), embodied and non-embodied souls, except for hell inhabitants) should be considered as cells of the infinite Universal Body of God in the aspect of Absolute.

2:10. The essence of all processes that take place in the universe is the Evolution of the Universal Divine Consciousness.

2:11. One cannot include in the concept of “God” mythological (fairy-tale) and fictitious characters of national religious folklore (those sharing such naive and essentially false conceptions are called “pagans”).

Attempts to present God as an invisible flying being with a human-like appearance are also naive and false.

God should be thought of as neither “information” nor “information field”, nor “collective human intellect”, nor should He be given other similar superficial and incompetent definitions.

Cognition of God has nothing to do with “conversations with aliens”, “astral traveling”, spiritualism, magic rituals or astrological imaginations.

Describing God as a malicious monster punishing people for their sins is a striking perversion that turns people away from loving Him and hinders their advancement on the spiritual Path.

Likewise, bringing devil and other intimidating factors into the center of attention is a gross religious distortion. Cultivation of mystical fear — as opposed to cherishing creative Love — is the main cause of spiritual degradation and of development of mass psychopathology among followers of such forms of pseudo-religion.

2:12. Thus, the concept of God includes:

— the Creator, in other languages and other religious schools also called God-the-Father, Primordial Consciousness, Allah, Ishvara, Tao etc.,

— the Absolute,

— non-incarnate (They are countless) as well as incarnate Divine Teachers coming out from the Abode of the Creator.

This is the essence of the true, monotheistic conception of what God is.

2:13. From His Abode the Creator creates “islets” of matter throughout the infinite space of the universe and after some time — when they are no longer necessary — He dematerializes them.

The purpose of this process is to establish conditions for embodying new souls on material substrates, in order to present them with an opportunity for development.

2:14. An incarnation in the material world is necessary for the development of a soul , since it is physical body that serves as a main tool

for supplying the energy needed for growth of a “lump” of consciousness. This energy is derived with an aid of the body primarily from ordinary food — the one that we eat .

But not any kind of material food provides the organism with the energy eminently suitable for growth of a soul in the proper direction: the most adequate quality of energy is supplied by “cruelty-free” diet, i.e. the one that excludes meat, fish and other products made of bodies of killed animals.³

A nutrition that involves killing of animals is incompatible with high ethical principles and often leads to situations when souls of killed animals enter bodies of the people who killed them or of those who ate their flesh. Such enterings (called “possessions”) cause various psychic and somatic disorders, and diseases, including cancer.⁴

A natural food for people is various edible plants, dairy products and bird eggs.

2:15. The evolution of each individual soul begins when its germen is formed in a mineral. Following are numerous incarnations in the bodies of plants — small in the beginning, then of larger size. Then the growing soul enters into animal bodies of increasing size and species complexity, and finally — into human bodies.

Each of us, humans, has previously lived in bodies of various plants and animals. And now in the bodies of plants and animals we should see other growing souls. We should learn to respect their lives and in every possible way avoid doing any unnecessary harm to them. A lifestyle that is “cruelty-free” in regard to people and animals, as well as restraining from unnecessarily harming plants — all this should be a norm for every religious individual.⁵

2:16. God in the aspect of Creator — and this is really perceivable by a developed human consciousness — is Universal in size, Eternal Macro-organism, Which can be depicted as an Ocean of Blissful, Most Tender, Subtlest Light of Consciousness.

Man is to learn to love Him, to fall in love with Him — and this will be a prerequisite for cognizing Him and for merging with Him. As a result of its personal evolution each individual soul is supposed to merge into the Universal Soul of the Creator.⁶

³ More detailed discussion about this can be found in [6].

⁴ A development of cancer is a result of a local distortion of cell's genotype in a given part of the body. It leads to a formation of a tumor and other kinds of pathologies. Its cause can be an exposure to radiation, hereditary genetic disorders, chemical carcinogens, possibly a viral influence, but also “possessions”. In the latter case a spirit-animal begins to adjust the part of a human organism where it has settled to make a “nest” for itself. It does it by changing and adapting for itself the tissues of a human body.

This statement is not a fantasy or a “scientific hypothesis” but a fact observed with clairvoyance in many cases of diseased people. Repentance for committed killings and for gluttony results in getting freed from the “possession” and in quick recovery — especially if it is combined with healing and sanative measures (including winter-swimming [3]).

⁵ With the exception of cases of self-defense, for example against aggressive animals or insects.

⁶ What Jesus Christ and Krishna were saying about this as well as what Sathya Sai Baba says now is described in the books [1,4,6].

3. What Is Man

3:1. Man is not his body. Man is a lump of energy of consciousness (a soul), capable of self-comprehension, remembering, thinking, moving, growing qualitatively and quantitatively and also of degradation.

An incarnation consists in binding a soul with a body (soon to be born) that God performs.

The death constitutes a complete separation of them.

3:2. People are incarnated into physical bodies by God in order to undergo consecutive stages of personal evolution. For all this everyone possesses considerable amount of free will, i.e. a right to choose a strategic direction of his/her evolution (to the Abode of the Creator — or to hell), as well as ways of solving daily problems.

God — usually in the aspect of the Holy Spirit — constantly suggests to everyone ways to improve, to become better. This is the way, in which He expresses His Love-Care about everyone.

But He extremely rarely interferes “by force” with people realizing their desires.

In this way God — as the Supreme Shepherd — “shepherds” us on the surface of the planet Earth — like on His “pasture”. He is interested in that we develop in the direction preferable by Him. We need to become Perfect Souls and merge with Him in His Abode, and thus to enrich Him with ourselves.

And if someone does not live their earthly life in the way preferable by God, He induces pain to that person through illnesses or various calamities. As a result some of us start to reflect, turn around and improve. But others only grow more embittered and unfortunately degrade at even higher rate.

In this way — through realization of the free will — “a natural selection” goes on among the souls embodied by God. He takes the best ones into His Abode. Good souls get in paradise for some time, and after that they get incarnated again. The abode of the worst souls is hell. Some of those souls are given an opportunity to be embodied again, to try one more time, while the worst of them, hopeless in God’s opinion, get destroyed, annihilated forever (this is where the ideas of “blazing inferno” and “infernal fire consuming sinners” originate from).

3:3. Man should realize himself not as a body or mind but as an embodied soul: this is the only way one can understand correctly how to live on the Earth.

The expressions “my soul”, “his/her soul”, “their/our souls” or the likes are incorrect. Let us all realize — we *are* souls.

3:4. People of all nationalities and races, and also of both sexes — are equal in the face of God. What really makes them different from one another is the age of their souls and the degree, to which they have developed certain positive and negative qualities.

The basic principles of spiritual advancement are the same for all people regardless of sex, nationality and other similar characteristics, though the methods of spiritual work do differ depending on: a) the age of

a person in the current incarnation, b) the psychogenetic age (age of a soul), c) present level of ethical and intellectual development, and d) the portion of the spiritual Path an individual soul has successfully traveled.

3:5. The supreme prospective task of each human being is to cognize God in all of His aspects and manifestations, then, upon achieving the spiritual Perfection, to merge into Him in His Abode and to continue to take part in the Universal Evolutionary Process from there, by assisting the embodied beings in particular.

But what one should begin with is intellectual development and ethical self-transformation.

4. Methodological Principles of Spiritual Self-perfection

4:1. The perfection of the Creator has three main aspects. They are — Love, Wisdom and Power. Therefore each human being in the course of his personal evolution should develop these three qualities.

4:2. Everyone should begin with accepting the following main ethical principles:

“Don’t do to others whatever you would not want them to do to you!”
and

“Help everyone in everything good!”

Then it would be appropriate to begin mastering functions of the spiritual heart — an organ in the human multidimensional organism responsible for producing emotion of love.

4:3. The spiritual heart is a bioenergetic structure originally located in the chest. The first step of spiritual heart development is mastered when it has filled the whole chest, which makes one capable of living in the state of stable concentration of consciousness in one’s spiritual heart, perceiving the outer world with it and acting “from it”, including speaking.

When this is accomplished, and as long as one abides in one’s spiritual heart with concentration of consciousness, one is no longer able to enter into emotional states other than variations of cordial love.⁷

This radically changes one’s relationships with one’s environment, including other people. Also one’s health gets improved dramatically.

Those, who have settled in this state, who got used to and will continue living in it until the end of their incarnation, after leaving the body are going to appear among other blissful souls in paradise.

⁷ It should be clear to the reader that the incorrect understanding of the term “heart” as an aggregate of all emotions including sexual passion (lust), hatred, and so on has nothing to do with spirituality. Figures of speech “to live according to one’s heart”, “to live by heart” have to be understood as “to live in love, with love”, and not as “to follow emotions uncontrolled by mind” (unfortunately the latter meaning became a part of “classics” in spiritual literature and this does not help correct developing of the spiritual culture in readers of such books).

We have developed the methods of realization of what has been said above. Those methods are described in details in our books [3,4,6] and also demonstrated on videocassettes.

4:4. In order to succeed on the path of spiritual development one has to transform oneself into a large soul consisting primarily of the spiritual heart.

One should learn to live without leaving the emotion of Love, states of tender freshness, tactful care, willingness to help other people in everything good sincerely and selflessly, respect to all worthy ones, gratitude to anyone who helps, forgiveness of offenders, willingness to abandon himself and sacrifice himself for the sake of others. And even when fighting for the sake of others' good one should not leave the state of Love.

Let everyone strive for ridding themselves of all kinds of arrogance, selfishness, greed, violence, and all kinds of anger emotions, including emotions of condemnation, revengefulness, irritation, envy and jealousy. The listed emotional states should be considered as opposing to Love.

Gaining full control over one's emotional sphere is possible through intellectual work on identifying and overcoming one's vices and cultivating missing positive qualities. It is advisable to supplement these efforts with mastering of the methods of psychic self-regulation, which are based on working with structures of the human organism responsible for generating emotions (these methods are described in the books [3-4,6,9]).

4:5. "God is Love" — taught Jesus Christ. He was this Love Himself. And He invited us to join Him in becoming this Love.

In order to be able to approach our Creator — Who is Love — we have to transform ourselves into Love. There is no other way.

And this is not just a slogan made up of nice words, yet unfeasible. Behind these words there is a comprehensive system of knowledge and methods thoroughly tested and fulfilled over decades by numerous spiritual seekers.

4:6. Development of intellect is a crucial element of one's spiritual advancement. Children need to be given education of as high quality as possible. Adults should always seek ways to acquire new knowledge — preferably that, which will be useful on the spiritual Path.

4:7. It does not make sense to devote one's professional activity to earning money and to accumulating material wealth. What we need to aspire to is learning as much as possible in the beginning of our lives and then using the acquired knowledge and skills for serving God by serving other people.

4:8. Doing good deeds by helping other souls in their evolution — let this be the major incentive of everyone's social activity.

Let it be sincere giving. Then other people — the best of them — will begin to respond by giving back. It is in this way that groups of true and reliable friends with common spiritual goals form.

4:9. Giving birth and proper upbringing of children are another ways of serving God.

4:10. In educating children special techniques can be successfully used, which are quite helpful in preparing them for serious spiritual work they can engage in when they grow up (basic principles of the methodology of such work and examples of specific methods are described in our book [9]).

4:11. Children should get involved in creative work at the level adequate for their age. Let them help parents in their work, let them take a paid job outside of school time. Teaching them various labor skills should become a part of schools' educational programs. Through this children should learn to create and to value everything good created by others.

Otherwise children may become destructive when they grow up, and many of them do.

4:12. Marriage and educating children represent numerous excellent opportunities for self-perfecting, primarily for development of such aspects of love as tenderness, attention, and altruism.

This experience also significantly contributes to the intellectual progress of an individual soul, by providing numerous psychological lessons in particular.

God — as a Teacher — is the “Supreme Psychologist”. Thus we should master psychology as well.

4:13. Prevailing opinion that the main task of man in relation to God consists in sole praying and that nothing else is necessary is deeply erroneous and harmful. One has to realize that God does not need our prayers, which are essentially nothing but begging. What God wants from us in the first place is righteousness expressed in ethically correct attitude toward all living beings, including other people, as well as toward Him. In particular, He wants us to seek Him, serve Him, learn to love Him and strive for developing ourselves to such extent when we could offer ourselves to Him as a gift, as perfect as possible.

It is this gift that God will be pleased to receive as an offering from man.

4:14. He does not need any killings of animals and plants as an “offering to God”. Those killings are just criminal acts and are not in any way “pleasing things to God”.

4:15. Implantation of the ideas of irreparably sinful human nature, nothingness of man and his being destined to remain an eternal antipode to God is an error and transgression in the face of God. It contradicts the very Intention that the Creator has for us. It creates a huge obstacle for spiritual growth.

4:16. The best foundation for development of the power aspect of a soul is engaging in physical work. If this is currently impossible, then various kinds of athletic training could be helpful.

It is necessary to have a strong and healthy body in order to advance successfully on spiritual Path.

Further development of the power aspect of consciousness can be made through special meditative trainings. But these trainings could be allowed only for intellectually mature people, who have attained the required subtlety of consciousness and ability to remain in the emotional state of love for a long time.

4:17. The opinion that people attain paradise or end up in hell as a result of some particular action (or actions) is erroneous. Actions significant from the ethical standpoint determine one's destiny only for the periods of embodiment — in the current or future incarnations.

But what determines the place, where one abides after one's body dies — be it hell, paradise or other spatial dimensions (including the Abode of the Creator) — is the state of consciousness one has accustomed oneself to during one's life in the body.

If a person got used to living in coarse emotional states, upon leaving the body he will continue to exist in these states.

If he has lived (including the recent period before departing from the body) in subtle and pure cordial love — he will find himself in paradise.

But in order to reach the Abode of the Creator from the “starting” point of paradisiacal state one needs to go through a long and difficult meditative practice guided by one or several Divine Teachers. This is a process one must devote all one's life to in order to succeed.

Let us emphasize, that nobody can pass this part of the Path on their own. The errors here can have grievous consequences. For example, it is possible “to get lost” in spatial dimensions... Or to break down as a result of some stressing factor and to lapse into coarse emotional states... This can wipe out all one's positive meditative achievements and lead to serious diseases.

4:18. Spiritual work cannot be successful if it is performed by people using drugs, including alcohol and tobacco products.

4:19. The human organism is multidimensional and in this respect it is similar to the multidimensional Absolute. Therefore, the process of self-cognition coincides with the process of cognition of the Absolute.

In particular, everyone has their potential representation in the Abode of the Creator which is called Atman, or “Higher Self”.

4:20. One of the main tasks of spiritual work is to transform a person's egocentrism to God-centrism — both mentally and in meditative realization.

4:21. The finishing steps up the ladder of spiritual ascent can be mastered only through monastic life.

4:22. Monasticism is a unidirectionality of a spiritual seeker consciousness focused on only one Goal — full cognition of God and merging with the Creator in His Abode, and also helping all worthy ones walking the same Path.

4:23. The tasks of a true monk cannot be accomplished by mere wearing special clothes, accepting new names, kow-towing and saying standard prayers. All this has nothing to do with true monasticism.

4:24. Leading a parasitic way of life which is sometimes extolled as a virtue by adepts of some degenerated religious schools is in fact a vicious practice that has a detrimental effect on the destinies of followers of this distortion.

God considers panhandling as an indecent occupation [1].

4:25. Celibacy (complete restraining from sexual contacts) is by no means a necessary attribute of true monastic life. It rather does harm than

helps on the spiritual Path, creating a sexual “dominant” (a dominating idea of sexual dissatisfaction) — instead of having the Creator and care about people as a sole dominant. Celibacy hinders the development of such important variations of love as sexually colored tenderness, attention and care in relationships with one’s spouse and children.

Celibacy also can be harmful to the one’s health, sometimes causing a prostatitis in men and neuroses based on sexual dissatisfaction in both men and women.

4:26. Having sex is not a “sin” by itself, as long as

a) no violence or doing any harm is involved,

b) partners are adequate

c) sex does not overshadow more important aspects of life.

A harmonious sexual life is absolutely normal for all healthy adults, even for those who have devoted their lives completely to the attainment of highest spiritual goals.

But people entering into a marriage should be at similar stages of their spiritual advancement [1].

4:27. Recent popularization of the idea that “the more sex — the more spirituality” is another extreme, no less harmful for spiritual development. In this case sex is brought into the center of attention, instead of the Creator, multi-aspect self-development and participation in the Evolutionary Process by serving God, which consists in helping other people in their earthly existence and facilitating their spiritual progress.

“Where your treasure is there your heart will be also” — taught Jesus Christ.

5. Structure of a Human Organism and Structure of the Absolute

5:1. Man is not his body. Man is a consciousness (a soul) incarnated into a material body for a limited period of time.

5:2. An organism (but not the body!) of incarnated man is multidimensional. (It should be noted that the “seven bodies” scheme that is described in some books is methodologically wrong. It would be more correct to talk about rather a potential representation of every human in all principal layers of the multidimensional Absolute; it is this potential that man has to realize. This, by the way, is the concept, which is described in the Bible as likeness of man to God — God in the aspect of multidimensional Absolute (for more details see [6-8]).

5:3. The above said may be easier to understand if one considers the scheme of the structure of the Absolute presented at the end of this book.⁸ This scheme is not to be taken so straightforward since it is impossible to graphically illustrate multidimensionality of space adequately. Thus, in order to understand it one needs to keep in mind that

⁸ This scheme was first published in the books [5-7].

each layer of multidimensionality shown on the scheme as lower in reality is located deeper on the multidimensional scale. And the deeper the layer the subtle it is. The Abode of the Creator is located in the deepest, that is the subtlest energetic layer of the multidimensional Absolute. This, therefore, is where we should seek Him. And refinement of consciousness (starting with mastering one's emotional sphere) is the methodologically correct direction of work here.

5:4. But real serious esoteric work will consist in learning to move with concentration of consciousness between all layers of this scheme (not on the picture of course, and not in one's imagination but in the real multidimensional space), like one moves with concentration of consciousness inside one's body.

5:5. Another difficulty with understanding this scheme is that the human multidimensional organism is divided into two parts by a vertical plane ("Mirror"), which is always located behind the anahata chakra within the chest of one's body (that is behind one's back if one's body is in a vertical position). Behind the "Mirror" there are non-differentiated components of the Absolute, in front of it there are differentiated ones: energetic constituents condensed to the material state, individual paradisiacal souls and individual Manifestations of the Holy Spirit coming out of the Abode of the Creator.

5:6. Each of the sectors shown on the scheme represents an entrance into a certain layer (eon, loka) of the multidimensional space. Moving between the "floors" of this multidimensional "building" by the "stairs" that connect the "floors"⁹, as it were, one can enter the "hall" of each "floor" and realize its immensity.

5:7. This is the every human being's potential, and the structure of the Absolute is the same. It consists of the same layers; and of them the principal layer is God-the-Father (Heavenly Father, Creator, Svarog, Allah, Adibuddha, Ishvara, Primordial Consciousness — these and other words are His names in different languages).

5:8. But hell and its inhabitants are not a part of the Absolute. The hell is the "outer darkness" that Jesus spoke about. The hell is a "sewer", a place where the waste of the evolutionary process goes to. Those go to hell who used to live in coarse emotional states during their embodied life. These are the states in which they continue to suffer after the death of the body.

5:9. Inhabitants of hell are called demons or devils; the latter ones are more energetically powerful (for more details see [1]). All of them are infinitesimally small compared to the boundless Creator. The so-called Satan — their "leader" — does not exist except in literary allegories and ideological tales.

But the hell inhabitants can lead a quite real struggle for people's souls by provoking them to thoughts, emotions and actions that lead them in the direction opposite from the Creator. This struggle is guided by God and is necessary: by exercising one's free will (i.e. the freedom of

⁹ In Taoism this "stairway" is called a "secret passage". Jesus called it the "narrow road" (Matt 7:14), and some part of it — "the eye of a needle" that man attached to material wealth is harder to go through than a camel (Matt 19:24).

choice in ethically important situations) one demonstrates to God whether he is worthy to approach the Abode of the Creator or not.

This entire educational process of ours (including both theoretical and practical studies, and also exams) is conducted under guidance of the Holy Spirit; He leaves no one without His attention and His help, and nothing can happen that would be beyond His awareness or out of His control.

6. What Religious Associations Should Do

6:1. Ritual forms of religious practice can well be used by beginners. But one should understand that the only use those initial forms of worshipping could have is to help people get used to remember about God's existence. Participating in ceremonies — whatever they are called or whatever value people assign to them — cannot by itself solve the problem of realization of our purpose of life.

6:2. Activities of religious associations should not be limited just to performing rites. It is necessary to explain people what God is, tell them about meaning of their lives and the way of its realization. Great focus should be on ethical work involving discussions on ethical principles, practice of conscious and sincere repentance, and collective analysis of ethical problems — using specific examples from life, books, newspapers, films and other sources.

Aesthetics, including attunement to the subtlest manifestations of living nature and to certain forms of art can be extremely helpful. Sublime and inspiring beauty of a human body may also play an important part in this work.

The spiritual work will be much more effective when complemented by ecology lessons, sport training, lectures and discussions about healthy lifestyle, as well as mastering healing and self-healing methods.

The methods of psychic self-regulation should be taught with the emphasis on mastering functions of the spiritual heart.

6:3. Serious meditative techniques must not be taught to children and ethically and intellectually immature adults, especially the methods related to the power aspect of development of consciousness. Breaking this rule can lead to serious mental disorders, which stops the positive evolution of a given soul.

Initiations to spiritual knowledge should be done strictly on a step-by-step basis — new stages should be given only after disciples have mastered the previous ones.

6:4. The following considerations may serve as a basis for assessment of activities of religious associations:

As we have already discussed, the main attributes of God in the aspect of the Creator are Love, Wisdom and Power. Thus, the one who seeks Perfection has to develop these qualities in oneself. In the spiritual

work there are three closely connected directions for developing these qualities: ethical, intellectual and psychoenergetic.

Only a few spiritual organizations and Schools have knowledge about the correct psychoenergetic aspect of development, without mastering which one cannot attain significant progress.

It is the same with the intellectual aspect: only a few spiritual Schools understand correctly the essence of the Divine and know the complete methodology of spiritual advancement.

There is also an important point: God encourages activity of religious groups and organizations that are “young” in terms of the level of the knowledge they possess, — but only provided that they go in the ethically right direction: i.e. if they aspire towards seeking and cognizing the Creator by Love.

The ethical aspect of development is the main one on the Path of spiritual perfection, on the Path of approaching God and cognizing Him.

Therefore it is the basic ethical principles of a religious organization that should serve as the criterion for assessing whether its religious orientation is correct or incorrect.

The motto “God and Love” is the correct one.

Hatred towards anyone, preaching of violence, making killing of people or other innocent beings a “norm”, alcoholism and using other kinds of drugs, as well as self-interest, aggressiveness, self-admiring, falsity and arrogance of leaders — this is wrong, this is evil, is not of God and does not lead to God.

6:5. Thus, the main principle of the evolutionary development is multi-aspect Love, which begins with compassionate attitude to all manifestations of life, is directed by the true understanding of the religious and philosophic aspect of our existence and is based on the development of oneself as a spiritual heart [1-9].

7. About Some Principles of State Order

7:1. As we have already discussed people differ by their psychogenetic age and also by the direction they have been developing in (towards the Creator or away from Him) during their current and past embodiments. This determines their current potential.

Only a few people out of millions are capable of attaining true cognition of the Creator and Merging by consciousness with Him in their current incarnation.

Others can become good leaders in business, science, medicine, politics, pedagogy or other spheres of social life. If they live righteously they will be preparing themselves to become worthy of going to paradise and then of attaining even higher spiritual goals in the course of their future evolution.

People of yet another kind have not matured enough in their evolution to become good large scale leaders . But they are able to work successfully as specialists in different areas for their own and other people's good. They will attain paradise if they follow the principles of the Divine ethics. But serving other people in the form of passing to them spiritual knowledge will allow them to grow faster spiritually and to quickly approach the Ultimate Goal.

There is also a class of people — which is the most numerous in any country — who are able to work only being guided by someone. It includes people who are either young or degraded from the evolutionary standpoint. Every one of them has chances for evolving positively, for attaining paradise and for further development, although quick spiritual achievements are not feasible for them.

7:2. In the harmoniously developed society people of each class — naturally and without conflicts — can find their place in the social life, which would be adequate for themselves and beneficial for others.

7:3. There is a special social category for the people who have military inclinations, who are disposed to force and aggressiveness, sometimes out of good purposes. Their (and only their!) natural social role is military service and service in other “force” structures, without which no state can survive nowadays. If such people serve righteously and in conditions of a strict discipline, they also evolve correctly.

Therefore, in every society there are people, who destined for studying military work and serving through it. And there are others, whom being compelled to military service tremendously harms.

Constrained drafting of young people into military forces is a form of slavery, which is extremely harmful for their personal evolution. It cannot take place in countries that pretend for being called “civilized”.

8. Conclusion

8:1. We should develop ourselves as spiritual hearts: at the beginning — within the chest of the body, then — on the multidimensional Universe scale — up to the level when we become worthy to settle in the “Heart of Absolute” — merged with the Primordial Consciousness in the Abode of the Creator. This is the meaning of our lives and the way of attaining the true eternal happiness.

8:2. God has guided us, a group of Russian specialists who wrote this Declaration, into His Heart and provided us with knowledge necessary to help other worthy people to do the same.

Through us God has laid the foundation of a new science called “Methodology of Spiritual Perfecting” by entrusting us to perform the integration of scientific and religious knowledge accumulated on the Earth, discarding everything insignificant, transient, and unnecessary in it, and to build a “ladder” of spiritual ascent made up of specific methods and to test these methods on ourselves and on many others.

8:3. God is considered uncognizable by many “believers”. He is truly uncognizable for those, who follow a distorted path. But He is cognizable for those who walk the Direct Path specified by Him — the Path of Spiritual Heart.

8:4. God is asking to make the information presented in this Declaration accessible to as many people as possible — to people of all continents and countries.

He is pointing out, that explaining to people the meaning of their lives on the Earth and helping them in its realization is the only way to avoid large-scale catastrophes in the future, as well as to prevent tragedies that are less noticeable but which are happening every hour to many lost souls and which can happen to anyone.

8:5. From the God’s standpoint, everything that is done by state authorities, organizations, and every individual, should have as the primary goal the maximum contribution to the positive Evolution of the Universal Consciousness, which takes place in the bodies of people in particular.

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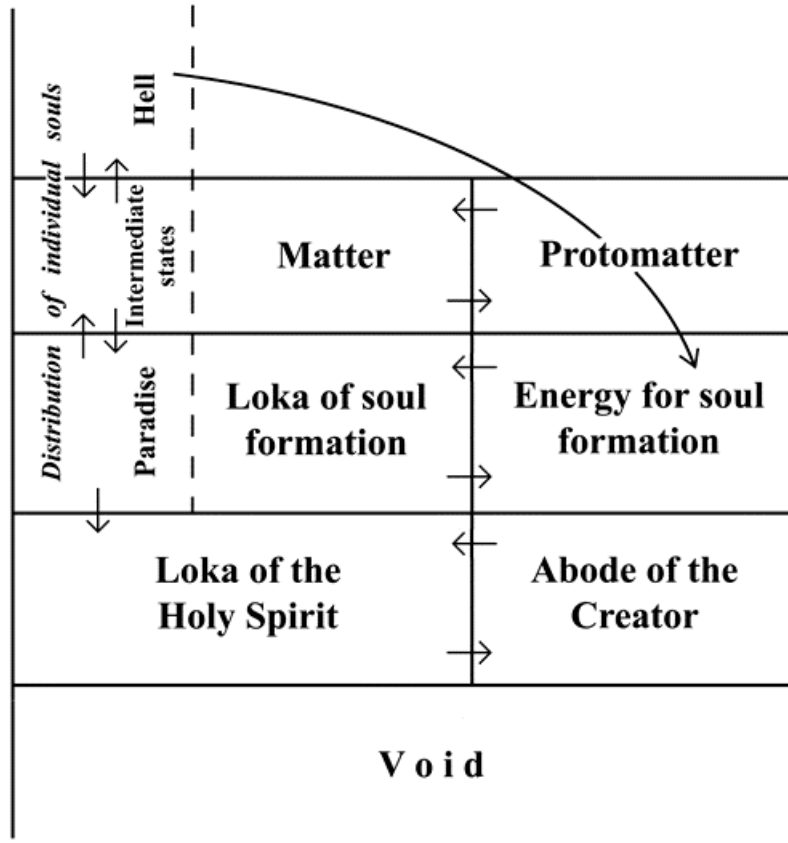
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Structure of the Absolute



Comment: the arrows show the process dynamics in the Absolute.